

Malaysia Message

Singapore.

December, 1929.

Volume 39.

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PEACE, HOPE
AND LOVE

—HIS MAJESTY THE KING has expressed his pleasure in a letter to the Rev. W. E. Horley, that the leper women in the Singapore Leper Hospital sing the National Anthem after their Sunday morning's services.

Mr. Horley had notified His Majesty of that fact and had also sent a copy of the "Message" giving an account of the leper service.

—REV. W. T. CHERRY D.D., of Ridley Park Methodist Church, Penn., U.S.A. has sent five boxes full of toys and dolls to the Superintendent of Singapore District which his congregation sent for distribution to the patients in the Leper Hospital and for the poorer children of the schools and congregations. Our thanks to the Cherry family and to the Ridley Park congregation.

—MISS RUTH M. PAW, M.A. a former student of the Suydam Girls' School, Malacca was married to Dr. T. C. Hsia on August 20th at the home of Dr. Ruth Atkins, St. Cloud, Minn. U. S. A. Dr. and Mrs. Hsia are now en route to Shanghai where they will make their home. They will spend a week or two in Malaya early in December, so that Mrs. Hsia may visit her parents and brother in Singapore and her old classmates and friends in Malacca.

—REV. AND MRS. C. M. WORTHINGTON have moved into their new home at Rantau Prapat. The dedication of the new mission home took place during November and that occasion was a free day for the Christian folks on the nearby estate. Rantau Prapat is 40 meters above sea level and perhaps the best location of any of the East Coast Mission Stations. A church and school will soon be built. Rantau Prapat is virgin territory and the genuine wilds of Sumatra can be seen on all sides. New rubber plantations are being rapidly opened and the Mission feels that this station will be a focal point for the spreading of the Gospel among the Bataks and plantation workers.

—REV. N. T. GOTTSCHALL and family passed through Singapore on their way to Medan the last week in October. Rev. Gottschall has been home on long leave in order to complete his seminary work. He graduated from the Garrett Biblical Institute this year with the B.D. and M.A., degrees. Rev. Gottschall has taken over the work of the Methodist Boys' School in Medan relieving Rev. Means who has come to Singapore.

—REV. W. A. SCHURR, pastor of the Fitzgerald Methodist Church, Penang is the author of the article entitled "A Chapel Talk" in the October issue.

—MR. AND MRS. C. G. JACKSON, members of the Wesley Methodist Church, Singapore are on leave in Europe and England. An excerpt from a letter tells something of the beauties of France: Canne, France—"Nature has best owed all her beauty on this wonderful French Coast: mountain, rock, river and sea and above all a sunshine as bright as dear old Singapore. Quaint old villages, harbours,

PERSONALS

old walled cities, big cliffs of grey granite jetting out into the liquid indescribably blue sea—oh! so pleasing and comforting to eye and soul! The people play here—just play. So does nature with trees, rocks, waves and sunshine."

—BISHOP AND MRS. EDWIN F. LEE returned to Singapore from Manila, P.I. on the S.S. President Hayes the 28th November.

—BISHOP WILLIAM F. OLDHAM, 'Circuit Rider Extraordinary,' will be honoured by the Methodist Episcopal Church this December in plans which have been completed for an unusual Christmas project and programme that is to be presented in the Sunday schools and churches of the denomination during December. Bishop Oldham is called "the last of Methodism's inter-continental pioneers." The World Service News for November carries an advance announcement of this but unfortunately we will not be able to get these programmes in time to be of use in Malaya.

—DR. AND MRS. H. F. SWARTZ of Berkeley, California, were guests of the Mission in Singapore from November 11th to 21st. Dr. Swartz is the President of the Pacific School of Religion at Berkeley. Revs. Dodsworth and Amstutz were able to give them a birds-eye view of our work in Malacca, Seremban and Kuala Lumpur as well as spending a day on Fraser's Hill. Dr. Swartz preached in Wesley Church, Singapore in both services on Sunday 17th November. During his visit he addressed the Anglo-Chinese School chapels in Malacca, Seremban, Kuala Lumpur and Singapore.

—THE SUMATRA NEWS LETTER, Vol. 1, Nos. 1, 2, 3 have been received by the Editor. These printed letters are written and published by Rev. P. Stamer of Kisaran, Sumatra.

—REV. AND MRS. R. B. BLASDELL and children are settled in a missionary apartment at Hatford Seminary, Hartford, Conn., U.S.A. They may be addressed at 85 Sherman St. Rev. Blasdell attends the school, Francis is in the Nursery school. Mrs. Blasdell is attending a Malay class under Dr. Shellabear together with her husband and Mr. Archer.

—MR. AND MRS. COLLINS BOYD and Mr. and Mrs. E. M. McBrier of Philadelphia, and New York respectively and party visited our missionaries in both Penang and Singapore while enroute from Siam to Java. Mr. Boyd and Mr. McBrier are members of the Methodist Board of Foreign Missions but are not on a tour for the Board. Two weeks before we also had the pleasure of meeting Mr. and Mrs. A. J. Stock of Detroit Mich., he is also a member of the Foreign Missions.

—THANKSGIVING in a foreign land had no fears for Malaysia missionaries. In all the mission stations the missionaries came together for the annual dinner. In Singapore some members of the American Colony were invited as well plus a party touring the world and thirty happy Americans plus a few Englishmen sat down to a wonderful dinner.

—REV. AND MRS. J. F. PEAT drove from Singapore to Penang and back in their motor car calling at most of the mission stations to audit books.

—MR. HARVEY F. PINNEY is back at the University of Minnesota, U.S.A. after his summer at the School of International Relations, Geneva, Switzerland. Besides completing the work toward his Master's degree he has been appointed an Assistant in the Department of Political Science in the University. He has also been elected a member on the University Y.M.C.A. cabinet where he heads up the committee on "World Fellowship and Friendly Relations," as well as being President of the Diplomatic Club. Readers will remember that Mr. Pinney came to Malaya as the private secretary to Bishop Lowe.

—REV. AND MRS. PAUL HANG are the proud parents of a baby boy born on the 26th October. Rev. Hang is the pastor of the Hinghua Methodist Church, Singapore.

—MR. TENG PIN HUI, a member of the Telok Ayer Chinese Methodist Church has entered The University at Hongkong and may be addressed Morrison Hall, Hongkong, China.

—MRS. SAMUEL ABRAHAM, the widow of the late Rev. Samuel Abraham of Kuala Lumpur, died after a brief illness on the 7th of November. She was always keenly interested in the work of the Tamil Methodist Church of which her husband was the First District Superintendent. The Abraham Memorial Hall in Malacca Street, Kuala Lumpur was named after her husband.

The funeral was conducted by the Rev. Dean Swift, assisted by the Revs. Pakianathan, Arumugum and Samuel. The following children survive their parents: Dr. Charles, William and Thomas, Mrs. Peter, and the Misses Florence, Edith and Welna Abraham. The family received many telegrams and messages of condolence from their wide circle of friends in all Malaya.

—REV. PAUL B. MEANS and family, and mother-in-law Mrs. Toms arrived in Singapore from Medan on the 29th November. Rev. Means is taking over the work of the secretary of the Commission on Christian Literature. They will reside at Woolsthorpe, 2 Mt. Sophia.

—REV. J. P. STAMER of Tandjong Balei, Sumatra, E.C. has been sick for two months with a bad attack of Malaria. Rev. Stamer and family have recently been moved to Kisaran.

CHRISTIAN LITERATURE ANNOUNCEMENT

Beginning with the 1st December all book orders should be sent to Rev. Paul B. Means, 2, Mt. Sophia.

THE MEANING OF CHRISTMAS

HUBERT L. SIMPSON

THERE is something rather pathetic about the universal anxiety to preserve the spirit of Christmas at all costs. We pretend that it is "for the sake of the children," and we let it go at that, not giving one another away. We feel that we must keep Christmas, just because there are so many things that we have been unable to keep. Even if there be a tinge of forced gaiety in our celebration, we are loth to forego the observance of the festival.

Christmas is apt to be the loneliest season of all the year. Christmas Eve is an hour of high hope and eager anticipation—especially for those who, like God, are planning to give other people gifts. Christmas itself brings a strange, nameless longing and loneliness to many. It is not because the day has not brought us enough. It is because it has brought us too much. With all the love tokens of our friends, with all the joy of its spirit, and with all its gifts of tenderness, there still remains a void. There is a sadness of increasing age, of disappointment, of disillusionment, always present in greater or less degree. We have to snatch our Christmas joy out of the midst of consuming flames, as the children do with their raisins.

Christmas would bring us more if it did not bring us so much. It brings thoughts and expectations and visions for which there can be no satisfaction upon earth. It awakens this poignancy of loneliness just because it makes more apparent the contrast between the reach of the soul and the attainments that are open to it here. There comes to everyone (except those who can be satisfied with plum-pudding) an indescribable feeling of regret. It is because Christmastide affects us as music does, comforting us and yet making us aware of desires and longings for something, not as it now is, but as we feel it surely ought to be.

THE first Christmas was typical of all the Christmases that have succeeded it, because along with the great expectation and joy of it, there went an accompanying sense of loneliness and fear. As Mary and Joseph drew near to Bethlehem that first Christmas Eve, shortly before they entered the town they would pass the tomb where Jacob buried his beloved Rachel. And as Mary looked on this pathetic Memorial of a man's love and a mother's supreme sacrifice, a natural presentiment must have filled her heart with apprehension. She must have been glad in that hour to feed her faith on the memory of Ruth, her own distant kinswoman, who also had been driven into Bethlehem by calamity and misfortune to find herself the unexpected mother of a race of kings.

But could this really be Christmas? The day had come at last; but how unlike the circumstances and surroundings to those she had pictured for this day to

which she had looked forward with such rapturous anticipations! At the end of the weary journey she stands full of sadness and fear among strangers, the loneliest woman in the town. There was simply no place for her. And I sometimes think that it was the memory of this awful moment of suspense and loneliness, as heard from the lips of the dear sufferer many and many a time in the after days, that made her Son say so tenderly, "I go to prepare a place for you." It would never happen again.

The greatest story of all is the story of the Babe in the manger. With what circumstance of beauty and interest and comfort is it not attended? But Christmas passes, and the greatest question of all has still to be asked by the eager soul of man, and most assuredly it will be asked. "And-what-happened-after-THAT?" When the stocking of life is emptied of its gifts and put once more to its normal and proper use upon a trudging foot, what of the wearer as he goes forth once more upon the highway of life? A small boy who had been disillusioned about Santa Claus took his parents' breath away by announcing solemnly, "I'll have to look into this Jesus business now." Will it stand looking into? If that Bethlehem manger turns out to be empty of truth as the discarded stocking on a Christmas morning, then we are of all men most miserable, and instead of being the happiest day of the year, this is the most wretched.

GOD was in Christ," says St. Paul. But not merely in the same sense in which we maintain He is in all His sons. God was in Paul—certainly.

But the unborn generations will still be keeping Christmas because of one called Jesus, for He saves His people from their sins.

It is salvation that makes a merry heart. The thing called high spirits properly belongs to those who are spiritual. It is the message of reconciliation with God through Christ that ensures a Merry Christmas. A well-known man of science and medicine was for many years the object of the special prayers of one of his patients. At last he came into the light. The first patient whom he went to visit the Christmas morning was the friend who had prayed for him. "Ah," he said, "I know what it means now. This is my first *really* happy Christmas."

The faithful do not cry one to another, "O come, let us admire Him," but, "O come, let us adore Him, Christ the Lord." We do not say, "Thanks, be unto God for His unspeakable example." We do not say, "Thanks be to God for the chance of a lifetime." The least shadow of self, and what self thinks that it can do tarnishes the Christmas glory and withers the Christmas

(Continued on page 6).

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FROM THE EDITOR'S DESK

O Little town of Bethlehem! It was indeed a little town, "least among the thousands of Israel," but it was to become one of the most famous of all villages. Here one finds memories of Rachel the fair mother of Joseph and Benjamin; of Ruth the Moabite maiden; and a thousand years before Christ of David who kept his father's sheep. This little village becomes the birthplace of joy and Jerusalem the scene of tragedy.

"Sing Bethlehem! Sing Bethlehem!
Ye daughters of Jerusalem;
Keep sorrow for Gethsemane
And mourning for Mount Calvary."

And it was to the plains of Bethlehem that "the angel of the Lord" proclaimed his message of good news. His message announces a Saviour, and that is what a lost world needs. Saviour, Christ, Lord! Christ! the delivering King of Hebrew hope, the Anointed One who shall become King of kings and Lord of lords.

Perplexed mortals find intellectual difficulties in the doctrine of the Deity of Christ, but wondering angels stand in rapturous adoration before the astounding fact of his humanity. Paganism is full of apotheoses, of mortals exalted to deified positions. Christianity alone reveals the One Eternal God humbling himself to take the form of human flesh. The God of the New Testament does not regard crowns, thrones, sceptres, starry splendours, celestial glories as the true signs of divine

value. Real greatness is more than bigness. God gives his measure of the highest values by entering the world through a stable door and leaving it by a grave. Love, which is the greatest thing in the world, is revealed at its highest through sacrifice. And the sacrifice of Jesus begins with his birth. "This shall be the sign!" A peasant baby wrapped in swaddling bands and lying in a manger. This is God's "Good tidings of great joy" to all the common folk of earth.

"As with Gladness Men of Old"

As with gladness men of old
Did the guiding star behold;
As with joy they hailed its light,
Leading onward, beaming bright;
So, most gracious God, may we
Evermore be led to Thee.

As with joyful steps they sped
To that lowly manger-bed;
There to bend the knee before,
Him whom heaven and earth adore;
So may we, with willing feet,
Ever seek thy mercy-seat.

As they offered gifts most rare,
At the manger rude and bare;
So may we with holy joy,
Pure, and free from sin's alloy
All our costliest treasures bring
Christ, thee, our Heavenly King.

Holy Jesus! every day
Keep, us in the narrow way;
And, when earthly things are past,
Bring our ransomed souls at last
Where they need no star to guide,
Where no clouds thy glory hide.

In the heavenly country bright
Need they no created light;
Thou its Light, its Joy, its Crown,
Thou its Sun, which goes not down;
There for ever may we sing
Alleluias to our King.

W. C. Dix.

I am sure I have always thought of Christmas time, when it has come around... as a good time; a kind, forgiving, charitable pleasant time, the only time I know of in the long calendar of the year, when men and women seem by one consent to open their shut-up hearts freely, and to think of people below them as if they really were fellow passengers to the grave, and not another race of creatures bound on other journeys, and therefore, ... though it has never put a scrap of gold or silver in my pocket, I believe it has done me good; and I say, God bless it.

CHARLES DICKENS.



Christmas Day

Ring out your Christmas music to the fells,
 Though blood-drops hang on every holly tree,
 Though loud as passionate wind and surging sea,
 The air is full of hatred that foretells,
 The havoc of the nations. Hark! it swells
 Fierce and now fierce wolf-notes of jealousy,
 Mixed with the cry of Mammon's maddening
 glee—

Wherefore, ring on, ye undisheartened bells!
 For surely never would have come from Heaven
 A helpless Babe to mend a world forlorn,
 If love were not disguised for slow increase.
 To us no full-grown Saviour Lord was born,
 To us, as on this day, a Babe was given:
 We crown with hope an
 Infant Prince of Peace.

C. H. D. RAWNSLEY.

Spirit of Christmas

A Bright and happy Christmas to you. Lift up
 yourselves to the great meaning of the day.
 It is the day of joy and charity. May God make
 you very rich in both by giving you abundantly....
 the peace of Christ's kingship.

PHILLIPS BROOKS.

A Christmas Wish

If in thy dreams some vision haunt they way,
 If in thy heart some hidden hope abide,
 Too deep, too dear, to live in common day,
 God give thee joy of it, this happy tide.
 If in thy prayer some keener sense awakening,
 Show thee glad angels on life's dark hill-side,
 Tell thee the Christ is born, the bright day breaking,
 God grant thee grace of it, this holy tide.

H. C. SHUTTLEWORTH.

A Christmas Greeting

A merry Christmas morning
 To each and every one!
 The rose has kissed the dawning,
 And the gold is in the sun.
 And may the Christmas splendour
 A joyous greeting bear,
 Of love that's true and tender
 And faith that's sweet and fair.

ANONYMOUS.

It is the blessed Christmastide:
 The Christmas lights are all aglow,
 The sacred lilies bud and blow.
 Above our heads the joy bells ring,
 Without the happy children sing,
 And all God's children hail the morn
 On which the holy Christ was born.

WHITTIER.

The Christmas Symbol

Only a manger, cold and bare,
 Only a maiden mild,
 Only some shepherds kneeling there,
 Watching a little Child;
 And yet that maiden's arms enfold
 The King of Heaven above;
 And in the Christ-Child we behold
 The Lord of Life and Love.

Only an altar high and fair,
 Only a white-robed priest,
 Only Christ's children kneeling there
 Keeping the Christmas feast;
 And yet beneath the outward sign
 The inward grace is given,—
 His Presence, who is Lord Divine
 And King of earth and heaven.

AUTHOR UNKNOWN.

The Meaning of Christmas

(Continued from page 3).

tree. "Thanks be to God for His unspeakable Gift." There is only one thing that you can do with a gift, and that is, to accept it. You can neither buy it nor earn it. You can only take or refuse it. Our Lord's apostles went out into the world, it has been said, not as teachers of morality, but as witnesses to the wonder and glory of Jesus Christ—His earthly humiliation and His heavenly exaltation. They seem to think that if only they can fill men with true thankfulness for God's unspeakable gift morality will take care of itself. And Christian goodness and effectiveness is still the natural out come of spirits aglow with thankful love.

There is an amiable weakness which most of us share. It is the desire to take a furtive glance at the last chapter. We feel that we can settle down more contentedly to the story if we have some idea of how it is all going to turn out. Jesus gave that quiet satisfaction to life. Through Him we know how it is all going to end, and we can settle down to live it. As St. Paul says, it will be no idle tale if it is lived in Him. We can go confidently and quietly on.

THE story of Christmas night is the story of a crowded inn which could not house the hope of the race. It is the story also of wide open spaces where the glory of God was revealed. "There were shepherds in the same country abiding in the field." Ours is a religion of the open. There is no room for it in any inn of man's building and management. The angelic chorus needed a boundless concert room. Not even Bethlehem's broad plain was big enough for the heavenly choir so long as garish day still encompassed it with a hard horizon and domed it over with a solid arch of blue. Not until night had effaced all its boundaries and limitations in the mystic infinitude of dark, and opened the vaults of space above to the distance of the farthest glimmering star, was the shepherds' field great enough for the song of the hymning Christmas angels.

And this is just the abiding meaning of Christmas, that there is no room for a big soul in any of the caravanserais of earth and time.

"There was no room for them in the inn." It is not a querulous complaint; it is a shout of triumph. It is not a touch of pathos; it is an assertion of sovereignty. Christmas is a call to us to breathe deeper of that out-of-doors atmosphere in which that first Christmas carol was sung. It reminds us that our religion should expand into the great things that were big enough to seem big, that night of the Saviour's birth, out on the broad free reaches of the Bethlehem uplands. Just because we have discovered that there is no room for us in the inn should we not henceforth be found "in the same country abiding in the field" of limitless vision and open-souled experience?

And this is just the meaning of the larger thoughts that Christmas brings. To remain deaf to that call is to be guilty of spiritual barratry. There is no adventure in the world to be compared with launching out into the deep at the call of Christ, and bringing the treasure home.

This is the thought behind Father Tabb's quaint Christmas call.

"A little Boy of heavenly birth,
But far from home to-day,
Comes down to find His ball, the Earth,
That sin has cast away.

O comrades, let us one and all
Join in to get Him back His ball!"

"THE TIGER" AND THE PRIEST

A friend called on Clemenceau recently and noticed that, though it was in the middle of summer, Clemenceau was using a lamp at his desk. Then he looked out of the window and noticed that in the garden of the priest next door there was an enormous cedar tree which completely darkened Clemenceau's house.

"Why don't you write to the priest and ask him to cut down that tree, or bough it?" his friend asked *Le Tigre*.

The Tiger shrugged his shoulders. "Do you expect me to write to a priest?" he said. And that finished all conversation on that subject. But his friend was determined to do something. He went to the priest and said to him: "Father, you, being a priest, must be charitable and kindly. Would you not care to make the little sacrifice of cutting down your tree so that the great Minister next door can see in the daytime without using electric light?"

The priest looked astonished. "Why, certainly, if the tree obscures the light from my great countryman I shall have it cut down."

A few mornings later Clemenceau went to his funny little desk, which almost surrounds him, to work, and for a moment could not understand why the sun was beaming into the room. Then he saw that the tree had been cut down. "Dear me," he muttered, "I shall now have to write to the priest.

So the great old man wrote one of those letters which only the great can write. He is 86, you see, and the priest is under 40, but he wrote:—

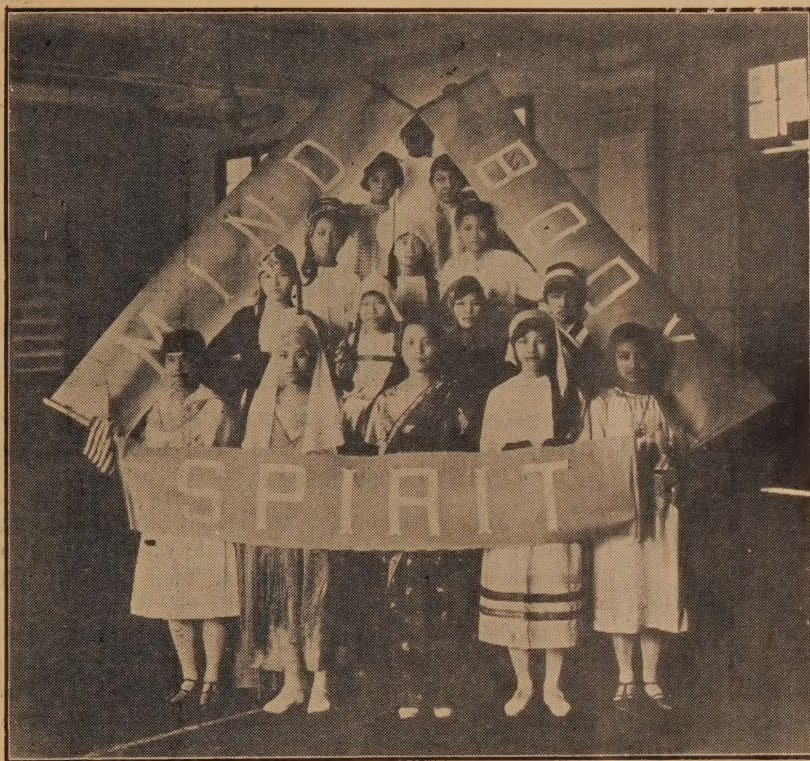
"My Father,

"I can call you Father because you have given me the light of day."

And the young priest replied with wit and inspiration to match the great occasion:—

"My Son,

"I can indeed call you my son since through me you have seen the light of Heaven."



Fairfield Blue Triangle Girls in Tableau

THE FAIRFIELD BLUE TRIANGLE CLUB

GENEVIEVE G. STOWE

THE Blue Triangle Club of Fairfield has had a happy year. Fifty upper standard girls are members and we have met once a week either for a business meeting, a special programme, or to hear an inspirational address. One morning Mrs. E. F. Lee talked to the girls on the three sides of the triangle—Body, Mind, and Spirit; another time Mrs. H. B. Amstutz entertained with a group of readings. Mrs. A. Eklund has been most generous with her time and has come here six different mornings to talk with the girls and present Christ to them.

The girls took charge of two chapel periods during the year. They were responsible for a beautiful Mothers' Day programme in May and during November they presented very effectively two Biblical plays. The tableau in the picture was given twice, in the Y. W. C. A. programme at the time of the arrival of the new secretary for the Chinese.

They are so regular in the payment of their dues that there is always money in the treasury and they are very generous in their giving. When the Y. W. asked for special contributions for the World Association the Blue Triangle was happy to be able to give \$30.00 for this which was greatly appreciated by the secretaries

here. We observed the week of prayer with the Y. W. C. A. in our meetings here at the school and the girls were able to attend the picnic at the Reservoir. They took part in the candle-light service where representatives of the women of all nations lighted their candles from the large candle of light, love and service. We are planning for a picnic all our own soon after the close of school in December.

Belonging to the Blue Triangle at Fairfield this year has meant for most of the girls a deeper acquaintance with Christ, more love for each other, and a growing desire to be of service. Our weekly meeting is always closed with the verse—"I came that ye might have life and that ye might have it more abundantly."

Looking forward into the future we anticipate an even better year in 1930. There are many Blue Triangle clubs now on the peninsula but all with a varied programme, so the head of the Malayan Y. W. C. A.

met recently to effect a strong central organization with a unified programme for the clubs in all our schools. This plan will be put into effect after the conference which will be held in Malacca during January and we hope that it will mean a fuller and richer programme for our Blue Triangle girls.

PALEMBANG—A MALAY VENICE.

THE REV. W. E. HORLEY, M.B.E.

LAST August it was my privilege to take a trip to Palembang, which is situated on the large island of Sumatra. This island is one of the largest islands in the world having an area of 172,000 sq. miles. Its length is a thousand miles. It is one of Nature's wonderlands full of beauty and luxuriant vegetation. You tickle the ground and it laughs at you. It is a land of volcanoes possessing fourteen active ones and 90 extinct ones. It has a population of perhaps 10,000,000 people. Its oil wells produce over 1,000,000 barrels of oil yearly.

After passing the rich tin producing island of Banka we entered the noble River Musi which divides below Palembang into a number of channels covering an area of 4,600 miles with swamp. The river is

gradually building up new land however. Tradition says that Palembang which is now 55 miles inland was at one time on the sea coast. As we ascended the river we were struck by the beautiful islands and scenery. In places we seemed to be moving through a beautiful lake. We reached Palembang in due time and found the river at this point to be about 1,000 ft. wide. The town stretches for several miles on either side of the river and the stream is full of steamers, ferry boats, river paddle steamers, tonkangs and large handsome Sumatran prahus and canoes. The houses are mainly built on piles and the town itself is intersected with canals. At high tide these canals look very picturesque but at low tide they are filthy mud sewers. Palembang is an East-Indian Venice, without the magnificent buildings of ancient Venice. It is gay and dirty, swarming with life, and is full of luminous sun-light. Many Arabs have fine houses there. Palembang used to be the seat of a powerful Malay Kingdom. In 1621 the Dutch East India Co., first traded there for pepper.

It was taken by the Dutch General De Koek in 1821 and it is now the capital of the Dutch Govt. in that region. Its streets are crooked, as if the early settlers followed the buffalo's tracks. It is essentially a Malay City and the great Mosque is large enough to hold over 1,000 worshippers. On the day after our arrival in the city there was a great celebration and rejoicing because of the Queen of Holland's birthday. Several thousand school children paraded the streets and in front of the Governor's house sang the Dutch National Anthem. Every house seemed to have a Dutch flag the Malay Chinese and Dutch houses vying with each other in their decorations. Our Methodist school showed up well in the procession headed by their banner and the Rev. H. C. Bower. The monkeys, like the Colombo crows, invade the kitchens of the houses and steal whatever they can. The old leader-monkey utters a weird cry at day-break as if calling his forces together for the assault.

WE went across the river one day and walked for two miles on granite slabs laid on a foot-path by one of the worshippers to a temple in the jungle. There we saw 235 dead pigs propped up on sticks dressed in scarlet cloaks, with mouths full of spirit money, placed before the Temple. Also thousands of dead ducks fowls and goats. These were offerings to the spirits of the dead who had no descendants to offer them any food. The whole offerings must have cost 15,000 guilders. How we wished that this money could have been given to our Methodist Boy's School, for a crisis had risen in relation to our work in Palembang. We must either purchase our school building in three week's time or be turned out into the street and thus have to close up our work. So day after day Mr. Klaus, Mr. Bower and myself went here and there to Chinese,



The Teachers of the M. B. S. Palembang with Rev. Horley, Rev. Klaus, Rev. and Mrs. Bower and Mr. Dickson

Arabs, Malays and also to Dutch and American residents begging for money. Trade was bad, rubber was down and everybody shook their heads. We prayed! Our God was able to deliver! We marshalled the teachers and boys, telling them of what Kuala Lumpur teachers and boys had done, regarding their new school. We called the church members together also and all the "old boys" of Oldham Hall who were living in Palembang. The result was good. We aimed at 10,000 Guilders and 9,500 have been given. The Board of Foreign Missions gave 20,000 Guilders and thus the property was saved. Mr. Freeman had put in nearly 10,000 Guilders on extensions to this rented property when he was there so we should have lost this also. Property is very difficult to get in Palembang. The school numbers nearly 500 boys. The churches also use the same building so it would have been a catastrophe if we had failed to exercise the option we held over this property. Others were prepared to give 10,000 Guilders more to the owner, if we failed to purchase. Miss Howell was a great help to us indeed. She is greatly respected in the city and is doing a splendid piece of work in her nursing-home and amongst the poor of the city. She also takes an active interest in our church work. She is a capable, consecrated woman of God and I take off my hat to her. The Bowers are fortunate in having such a self-supporting colleague. Mr. H. E. Bunn from Ipoh was with us part of the time and we greatly enjoyed the hospitality of Mr. and Mrs. Bower and their "Oldham" curries made after a recipe of Mrs. Oldham's.

WE shall not easily forget this Malay Venice with its noble river and its filthy canals, its winding streets and its people. The women wear huge hats like enormous mushrooms. One old Malay's clock was half an hour behind the time. He sets his clock by the rising sun and will not keep official time. He did not believe in such presumptuous interfering with the

Almighty's time. He didn't care if he was behind the times.

We went one day and saw the two wonderful towns erected by the Shell Oil Co., and the Standard Oil Co., respectively. A swamp has been changed into a beautiful city with fine offices, factories, refineries, and splendid bungalows and cooly lines. The latter have their own cinema hall run by the management, for the benefit of their coolies.

Suction dredges and pumps, pumped up the river sand which was thrown on to the swamps raising the level by 6 ft. At night these two wonder towns look very beautiful with their hundreds of electric lights. Great oil tankers are at their wharves to take the oil to many countries. And thus the old order giveth place to the new. The two oil companies helped our funds. May God bless our church and school in Palembang! We preached at the Chinese, Malay and English services and also spoke to the boys and girls in the school. Then in the brilliant moon-light we departed and went down the river—myself to go back to Singapore and Mr. Klaus to go to Medan.

Sumatra for Christ is our prayer! Mr. and Mrs. Bower are doing a fine piece of work.

SUPPORT OF THE CHURCH PRESS

WE ARE now in the period when new subscriptions for the Malaysia Message are being urged; also when the old subscriptions are being renewed. It is the feeling of those who understand the situation that the attention of the laymen should be called to the importance of the religious press. This is not only necessary for the pastors to do, but also it has become an increasing responsibility for the editor and publisher.

If you are a preacher, of course, you will stand for religious journalism. You know its value in public life, and also are familiar with the attitude now being taken toward it.

If you are a layman and have had your religious paper coming into your home, you should also feel that it is just as necessary for your church and for your home as the trade journal is to any commercial concern or trade organization. Indeed, it is becoming more and more your duty to stand in defence of it, because too many laymen to-day have no appreciation of the church paper. Indeed, we find that the situation now requires that much propaganda in both printed form and spoken word should be carried to the members of the church in order to enable them to see that the value of the press to the kingdom of God is equal to if not greater than that of the pulpit.

We are living in an age when printed propaganda is being more widely used than ever in the history of mankind. Also, we are confronted by a subtle attack upon the religious journal and the denominational press and the cultural magazine. Commercial interests are pressing out of the open field these periodicals, in behalf of advertising interests which ignore their value.

RECENTLY we asked one of our contemporaries, the Rev. James E. Clark, D.D., editor and publisher of "The Presbyterian Advance," to give us his reaction toward the Methodist press. In writing us he declared:

"You have asked me to express my opinion of the Methodist press. Without going into detail, they possess what many church papers lack—recognition by the church itself as being missionary enterprises, not commercial enterprises; a rare degree of cooperation on the part of ministers; the ability to render intensive service by virtue of their number, each being able to concentrate on some section of their great church.

"Because it enjoys those possessions to a rare degree, the Methodist press, in my judgment, is the most efficient literature for the promotion of the kingdom of Christ that is sent forth by any evangelical church of our country.

"Being recognized as a missionary enterprise, the editors are carefully selected to give to the church what they actually give—a sane, broadminded, truly Christian, forward-looking leadership, in line with the announced purpose of a great church, regardless of whether such service 'pays' in dollars and cents.

"The Methodist press is at once the vanguard and the safeguard of an intelligent, effective, and progressive Methodism."

These are very strong sentiments. The Presbyterian denomination has seen two of its weekly journals pass out of existence in the past four years. The leaders of that communion know what it means to suffer the loss of journals which have been characterized as morally vital and distinctively outstanding in their leadership. *Adapted from "The Christian Advocate."*



The Female Leper Camp—Singapore.
See note from H. M. The King on page 2.

THE PASTORAL ADDRESS

Given at the Wesleyan Conference recently
held in England
**THE DUTY OF THE CHURCH IN THE
PRESENT AGE**

Dear Brethren,

A DEVOUT lover of our Lord and a servant of His Church and Kingdom cannot reflect upon the present age, the changing habits of the people, the crowded pre-occupations of the day, the absorption in this world, whether in the ardent pursuit of science, economics, secular education, and physical well-being, or the less worthy clamour for pleasure and selfish indulgence, without grave concern and a measure of disquietude.

Many thoughtful minds tell us with confidence that interest in religion proper is declining, and with more assurance that interest in the Churches is certainly on the wane, reflected in falling numbers and an increasing population of all ages who never darken the doors of a Church, who are ignorant of what the Church teaches and confess to no feeling of impoverishment. Some would allay our fears by reminding us that we are too near the age to form any reliable judgment, as the men at the front during the War were oftentimes the least able to judge the fortunes of the War—a successful raid here or a disastrous counter-attack there leading to optimistic or pessimistic conclusions, both wide of the mark.

* * * *

Moral Disablement Within the Church.

WE cannot go deeply into the reasons for this neglect. There is a pre-occupation with the things of this world, a refusal on the part of many to be sober, to think responsibly, to take life seriously, and until a mood of seriousness comes upon a man God has little to say to that man. There is in many quarters an impatience of restraint and discipline, and religion is restraint among other things, and there is a rule even though it be a golden rule. To work out our own salvation with fear and trembling, to practise prayer and meditation (the chief means of growth of the soul), to worship the highest and holiest with all our being, calls for concentration and effort, and the distractions of the age are not friendly to that effort. To face sincerely our own moral failure, with close inspection in the light of supernatural standards, is offensive to an age that, with all its boasted realism, dislikes and avoids the deepest realities, that is pathetically determined to put out of mind and keep far off all unpleasant things such as sickness, old age, and death.

If in the midst of this careless irresponsible age the Church were seen as a company withdrawn and separate, not from its life but from its lower aims and purposes, disciplined, simple, undistracted, beautifully reconciled to the things that endure, and giving abundant evidence of all-surrounding energy as of invincible peace, there would be easement of the situation and solid ground for hope. The sorry truth is—and we are evasive if we fail to acknowledge the fact—that restlessness, distraction, and moral disablement have invaded the Church, and there is no striking evidence that in the high sense of the word we are a peculiar people.

* * * *

If the deep needs of an age are the opportunities of the Church, never has the Christian had such a clear call to stand out against the age, with its dubieties, restlessness, and fears, and witness to the regal dignity of his faith, the tested values of his truth, the commonsense of his heavenly wisdom, the culture of his humilities, the practical urgency of his evangel, and the richly satisfying otherworldliness of his supernatural life. We must rediscover the glory of our Gospel, its "dear humanities" and august aloofness.

* * * *

Our plea is that we take the Church seriously, its prayers, preaching, fellowship, and sacraments. We may hold different views from others as to the scope of its authority, but the divine necessity for a Church, its spiritual uniqueness as an institution, the conviction that its preaching and teaching are of things supernaturally revealed to man in Christ, these considerations alone justify the elaborate and expensive orga-

nisation of the Church, the costly demand upon its sons and daughters for sacrificial service, the punctual attendance we exhort the people to make at services, and the distinction we feel between such forgatherings and those of any other society on earth.

* * * *

The Place and Function of the Church.

THE Church does not stand first. Let that be clearly set down. For most men it does in order of priority but not of primacy. The immediate communion of the soul with God through Christ stands above the Church, how be it most people come to that communion through the office of the Church. But the first thing is that larger, more mysterious, untethered, in part untetherable, experience that worked so mightily in unapostolic Paul so that by sheer weight of evidence he was made an apostle, that worked so marvellously through the unauthorised agents of Wesley, that folded its power about men and women of no communion, making havoc of our crude ecclesiastical certainties and pretensions.

But second place does not mean no place, it means almost first. The Church is second as the body is second to the principle of life, yet necessary to the functioning and manifold expression of life, second as an electric bulb is second to the electric current, making the fiery thing handy and useful. It is second as marriage to love, yet helpful in safeguarding the fruits of love and disciplining the moody loyalties of our poor hearts. The fortunes of the Christian Church are almost, if not quite, bound up with the fortunes of Christianity, and "Be of good cheer, I have overcome the world" rings in beautiful harmony with the word "The gates of hell shall not prevail against it." We therefore plead for courage and thought to believe in ourselves with humble gratitude as God has used us, and claim part in the great Catholic Church, in the tradition of saintliness, devotion, and evangelical zeal, whilst admitting the mistakes and sins of our own history in the separations that have torn the body of our Lord.

* * * *

The Church on Its Trial.

FOR most men there is no definite knowledge of Christianity outside the Christian Church, for many there is no salvation in the full content of that word. We know the weaknesses of the Church just because we are aware of our own and we are part of it. But it has beauty. There have been hard ecclesiastics, and dullness and formality, but the Church has its saints in every age and every communion. It has played the apostate, truckled at the heel of princes, and lusted after temporal power; it also boasts its martyrs. It has defied the truth and been the guardian of the truth, it has forgotten the poor and is the only society that has consistently cared for the poor. The body of the Lord has been broken by divisions, nevertheless there is a broken Body which it remembers at the Holy Table.

We have had our fill of disparagement of the Church from those within and without. The Church may not be admirable, but it may be lovable; and it is lovable if His body.

It does seem to be on its trial. But the man who puts glasses on the cross-questions as though it were the prisoner at the bar may find, if he is not too engrossed in cleverly stating his case and is able to turn a quick eye upon himself, that he has unwittingly put himself at the bar with the mild, majestic love of God before him as judge. In these matters it is a delicate balance between indignation and insincerity. Judgment with tears may soon become criticism with scorn. At that point prisoner and judge change places and we stand rebuked by Him who was not ashamed to call us brethren.

* * * *

The Church, despite all its earthly imperfections, will stand and do its proper work so long as it believes and gives evidence to support the belief that it has something to offer the world no other community pretends to give. Let it be granted that it is the community on earth that has no other ambition than to bring men and women to God, the company where the authentic word of good things for lost souls may be heard, where as in no other place the spirit strives to break forth in radiant beauty, fruitfulness, and power, then we shall love it and be loyal to it in a measure only less than our devotion to our Lord.

The Church's Present Duty.

TO revert in conclusion to our opening criticism of the age. There are hopeful reflections. The needs of the human heart are deep and unchanging, little affected by the fashions of the hour, and that which drew from out the boundless deep is not likely to be long content with the shallows. Far-country experiences do set up famines and result in penitent returns. Moreover, if Christ is truth, we may look for a victory of truth as falsehood and every false way is pushed into the light to betray itself, and as all experiments fail that rest on other than truth. Also it remains to be said that the Christian Church is coming slowly to see as never before in its history the vast implications of its word and teaching, to feel the shame of division, and with a purged, enlightened, and united Church we may look for miracles of God to happen. And at the last the world is in the hands of God—not ours, and He who in Christ suffered and died and rose again to bring the world to sanity, health of soul, and glorious power, and to the peace of total reconciliation, will not be lightly thrown off by a thoughtless or rebellious age.

In the meantime the duty of the Church is clear. The Church was not first built on the ethic of Christ but on a declaration of His nature and authority, and the Church will live as it has lived, not primarily on works but in the power of the Christ in whom it believes. The Church that lives the fullest devotional life, with most abundant signs of supernal health, is that Church that sets no bounds to its intelligent adoration of Christ. Though in the past it has failed to apply His teaching to the whole of life, the hope for to-day is not to be found in reducing the teaching concerning His person in the name of His ethic, but in announcing to ourselves and to the world that He who holds the seven stars and sits at the right hand of the Father, the Victor over sin and death, demands this and that service, and in His power we will perform the same.

Our business is to gird our loins, not as those who are going to win, but as those who are deeply right, lovingly constrained, and can do no other. The Church is lost if success is the first thought. The Church is called to lift up the voice against the materialism of the day in the name of the Father of our spirits, rebuke the secularities in the name of eternal truth, speak comfortable words to poor sinners who come lamely home, know the way back and keep it open, and bring those who have sinned away their heritage to the forgiving, reinstating Father through the Cross, striving to make our fellowship a pattern of what society ought to be in forbearance and love, and praying as we labour for the total transformation of life, His widening rule, and knowing, whether men accept or reject our message, that there is only one Name given under heaven whereby they may be saved.

Signed on behalf and by order of the Conference,

WILLIAM F. LOFTHOUSE, *President.*
ROBERT BOND, *Secretary.*

Plymouth, 1929.

THE LEGEND OF THE WINGS

ONCE in the long ago, before man came to the earth to live, the birds had sweet voices with which to sing; they had beautiful colors with which to make the roadways bright, but they had no wings. They hopped about from place to place, often in danger of their lives from the animals all about them, but they could not fly.

Now there was work to be done in the animal world, and God chose one and another of the animals and birds to do it. Some scattered seeds, some carried messages, and some worked to make the whole world more beautiful. But none of the animals wished to bear burdens from one place to another.

The lion said: "I am too great to carry bundles."

The rabbit said: "I am too small to carry bundles."

The sheep said: "I give wool, so why should I carry bundles?"

The chipmunk said: "I must run fast and far, so how can I carry bundles?"

One and another they all asked to be excused, all but the birds. When they saw that the bundles had to be carried, they said to the great God who guarded them: "We are very small and cannot carry much. But we are glad to do what we can.

Make the bundles small, and we can help to do the work. There are many of us: perhaps we can do it all."

So the bundles were put on their backs. Sometimes they staggered under the weight of them, but still they carried, and they sang their sweet songs as they hopped along. They could still pick up bits of food as they went along. At first their songs could not be understood, but gradually the other animals found that they were singing:

"Never mind about the burdens. We will do our best."

And as the days went by the burdens seemed lighter. Soon the burdens seemed to be lifting them instead of their lifting the burdens. Then, lo! when the winter was gone and the springtime came again, the burdens rolled away, and in their place were wings, wings with which they could fly away from danger and spend their days in the beautiful sky and in the tree tops. They had learned how to carry the burden, and the burden had become wings to lift them nearer to the great God for whom they had done the work.—Margaret W. Eggleston, in *Christian Index*.

THE DEATH OF A CHRISTIAN GIRL

At the Annual Summer School of Ministerial Training held in Malacca last August several girls from the outlying districts attended the classes with the Bible women of the Southern District. One of these young women came from Asahan, Malacca. She was so impressed and inspired by the lectures and various services at the School that she went home and gave her heart to Christ fully determining to become a Bible woman. Her baptism had been fixed for a certain day but the minister had not been able to come. A day or two afterwards she became sick and it was not long before she realized that she would die. Her parents being not Christian would of course bury her according to heathen rites. So she requested her younger sister that she wished to take nothing in her coffin but her Bible and song book. Her last word to her mother was a request that they should not burn any joss sticks or silver or golden paper and that they should refuse any such gifts from friends, because she said "I am a Christian." That same night she passed away and her face was as though she were asleep. The next day her face was still shining and when her body was put into the coffin the father and others could hardly believe that she was dead. The Chinese Methodist pastor from Jasin conducted the funeral. Friends contributed the money to buy a Christian coffin and she was given a Christian funeral.

C.I.H.

A BELGIAN BILL

THE authorities in an old church in Belgium decided to make some repairs to its interior furnishings and they employed an artist to touch up a large painting. When the artist presented the bill the committee refused to pay unless details were specified. The artist accordingly itemized as follows:—

Repairs	Francs
For correcting the Ten Commandments, polishing Pontius Pilate and putting some ribbons in his hat ..	3.50
Putting tail in rooster of St. Peter, mending his comb ..	4.00
Re-pluming and gilding left wing of Guardian Angel ..	6.45
Washing servant of High Priest, putting fresh carmine on his face ..	5.30
Renewing Heaven, adjusting the stars and cleaning up the new moon ..	7.00
Touching up Purgatory and restoring lost souls ..	7.75
Brightening up the flames of Hell, putting new tail on the Devil and doing several little jobs for the damned ..	12.00
Rebordering the robe of Herod and adjusting his wig ..	5.00
Taking spots out of Tobias ..	1.20
Touching up Balaam's ass, reshoeing him ..	1.70
Putting earrings in Sarah's ears ..	1.75
Putting new stone in David's sling, enlarging the head of Goliath and varnishing Saul's legs ..	6.00
Decorating Noah's ark and partly dressing Ham ..	4.00
Mending the shirt of the Prodigal Son and cleaning his left ear ..	3.00
Total	68.65

RELIGIOUS EDUCATION

Development of Christian Character Through the Home, School and Church

R.D.S.

A DOUBLE TASK IN MISSION SCHOOLS

RELIGIOUS education in the Christian sense includes all efforts and processes which help to bring children and adults into a vital and saving experience of God revealed in Christ; to quicken the sense of God as a living reality, so that communion with Him in prayer and worship becomes a natural habit and principle of life; to enable them to interpret the meaning of their growing experience of life in the light of ultimate values; to establish attitudes and habits of Christ-like living in common life and in all human relations; and to enlarge and deepen the understanding of the historic facts on which Christianity rests and of the rich content of Christian experience, belief, and doctrine.¹ The term religious education includes all those directed means through which Christians attempt to bring themselves and others into a Christ-like attitude toward one another and toward God. It includes the training of Christian character, the Christian interpretation of the purpose and meaning of life, training in prayer and worship, instruction in Christian doctrine and the Bible, and evangelism.

Religious education is all of this and it is more than this. For to achieve these definitely religious aims one needs general education as a tool, if not, indeed, as one of the final aims. The general education of the people is regarded by Methodists in particular, and by Christians in general, as essential to the promotion of social betterment and economic improvement, the overcoming of ignorance and superstition, and the creation of conditions more favourable to Christian living. Hence, wherever Methodist missionaries have gone educational institutions have arisen. Methodist schools in Malaysia exist as such because they have been, and are an expression of Methodist interest in religious education in this broad sense. If these institutions could not give expression to that interest they would be closed.

But in promoting Methodist schools in Malaysia, with all the legitimacy to be found in its conformity with a truly religious purpose, the Christian teacher-missionary (both Occidental and Oriental) faces a double task. It is becoming increasingly difficult to achieve the specifically religious objective and, at the same time, the objectives of general education.

THE conclusion of the Rev. J. W. C. Dougall as to the situation at this point in African mission schools applies with equal force to mission schools in Malaysia. "As Governments realize their responsibilities and opportunities in education, they make the missionary task harder, not because of any opposition to the religious aims of missionary work, but because they quicken the pace and raise the standard required in general school work."²

It is often felt that there is an unsurmountable conflict between Government educational requirements and the specifically religious interests of the Christian teacher-missionary. Many of the Christian teachers in Methodist schools in Malaysia have the conviction that the religious aims of these schools must be supreme, and yet they must spend an excessive amount of time and energy on school work which does not seem to achieve any religious purpose. At times

they feel, no doubt, that they must co-operate in efforts which are difficult to reconcile with the Christian aim.

The results of this feeling on the part of a number of Christian teachers are serious. They need to feel with Dr. L. A. Weigle that "It is just because education and religion belong together, because they have so much in common, that when sundered they clash."³ The attitude of the British Government is not hostile toward religion. It is reported that an inspector of schools in British Malaya said, "These schools under Christian auspices do a work that the Government cannot do. They give the boys a moral training with a religious foundation. The Government may try to give moral training, but it cannot give it a religious basis. The kind of moral training that is required out here is that which has religion at its base. Because the missionary schools do just this they cannot be dispensed with."⁴ This is an encouragement and an affirmation of the missionary purpose in operating schools.

The modern emphasis in educational theory and method helps in resolving this apparent dualism. The emphasis is no longer upon subject-matter as such, but upon the growth of the pupil himself. This conception must penetrate more deeply into the curriculum and method of educational work in Methodist schools in Malaysia. It is the pupil himself that matters—his outlook on life, his ruling motives, his character in the fullest sense. "Not What have you taught your pupil to know? nor What have you trained him to do? but What sort of a person have you helped him to become?"⁵

THE double task in Methodist schools in Malaysia becomes one task; namely, to reconcile the definitely religious aim most profoundly in thought and *practice* with the general aim of education. "This will mean that our religious work becomes more educative (i.e. effective) and our educational work becomes more comprehensively religious."⁶ We must see how the Christian religion can be made an integral part and a supreme motive in the complete education of childhood and youth. "This means two lines of converging thought and activity:

1. We have so to broaden our conception of religious education that it includes all manner of religious insights, feeling and attitudes, with a view to the growth of personalities in the fully Christian sense.

2. We have further to interpret and fulfil our missionary vocation in general education in such a way that all we teach in our schools and school communities will help to achieve in our pupils a Christian view of life and of the world, and a Christian character expressing itself in all human relations, whether in the family, tribe or the State?"⁷

3. Report of Jerusalem Meeting of the International Missionary Council, vol. ii, p. 173.

4. A Waking World, Stanley High, p. 119.

5. Report of Jerusalem Meeting of the International Missionary Council, vol. ii, p. 12.

6. Religious Education in Africa, J. W. C. Dougall, p. 16.

7. Ibid. pp. 16, 17.

CHRISTMAS CAROLING PARTY

The Singapore Epworth Leagues are invited to attend a Christmas caroling party on the evening of the 25th December. The arrangements are in the hands of Mr. Thio Gek Choo, 29 Makepeace Road.

1. Report of Jerusalem Meeting of the International Missionary Council, vol. ii, p. 4.

2. Religious Education in Africa, p. 13.

THE BOYS AND GIRLS

E. V. D.

"AS WE FORGIVE"

BY LEWIS DUTTON.

I'M going to send out the invitations for your birthday party to-morrow, Dick," said mother, as she and Dick were on their way to church.

"I don't want Jack to be invited, mother."

"Why, I thought Jack was your special chum," replied mother, in surprise.

"He isn't *now*. I hate him!" Dick burst out in an angry tone.

"What have you quarrelled about?"

"It was at school last week," said Dick, plunging at once into an explanation. "I was showing some of the boys my stamp album, and Jack upset the inkpot, and the ink poured over the page and spoilt four of my best stamps."

"But I'm sure it was only an accident, dear."

"It wasn't," insisted Dick. "He did it on purpose because my stamp album is much nicer than his; and I hate him!"

They were just near the church now, and mother stopped "Dick," she said, gravely, "don't you think it is very wrong to take all those unkind thoughts into church?"

"But, mother, they were my very best stamps that Jack spoilt, so I can't possibly forgive him."

"You could if you asked God to help you, dear."

"Well, I'll forgive him if you like, but I don't want him to come to my party," replied Dick, grudgingly; and he hurried along the path and into church.

Jack was in the choir, and Dick had always been very proud of his chum's beautiful voice; but this morning, as the clear notes rose and fell, he tried not to listen, for his thoughts were still full of the grievance he felt against the owner of that voice; and when he knelt down to join in the "Our Father," the words fell from his lips mechanically.

"Forgive us our trespasses, as we—"

Mother suddenly touched his arm, and he turned his head quickly, wondering what she wanted; but she didn't seem to want anything—in fact, she wasn't even looking at him, so Dick felt very puzzled.

"Why did you touch me in church just now, mother?" he asked, when the service was over, and they were walking home again.

"I wanted to stop you saying those particular words in the 'Lord's prayer,'" replied mother.

"But why?" asked Dick, in surprise.

"Because I don't think you realised what you were praying for," said mother. "You were just going to ask to be forgiven as you forgive others, weren't you?"

"Yes, of course—those are the words we always say."

"Then this morning you welcome Jesus to turn away from you in displeasure, and refuse to welcome you to His house."

"I don't think I quite know what you mean, mother," said Dick, looking very puzzled.

"Well, dear, if your thoughts are hard and unkind towards somebody, and you pray to be forgiven as you forgive, then you are asking our Father to be hard with you also. That was why I stopped you saying that petition. I wanted you to think out the matter first, and see if you really wanted to be forgiven in exactly the same way as you, yourself, had forgiven Jack."

Dick didn't say anything, but walked home in silence, and for the rest of the day he didn't feel at all happy in his mind—in fact, he felt exceedingly unhappy, and when he went to bed that night, he hurried over his prayers very quickly so as not to remember what mother had said about the petition beginning "forgive us our trespasses."

The next day, when he got home from school at tea-time, mother had the birthday invitations all written out.

"You may take them to the post after tea, Dick," she said.

So when tea was over, Dick went off to the post, accompanied by Whiskers, his little rough-haired terrier; but when the last envelope was dropped into the pillar box, instead of going back home, he turned away towards the common. Somehow, he wasn't quite comfortable over those invitations, for deep down in his heart he was beginning to feel a bit ashamed of his unkindness, especially as Jack had, that very day at school, made two or three attempts to be friends again, but Dick had coldly repulsed him.

"P'raps it's a bit mean to leave him out of the party, isn't it, Whiskers?" Dick remarked, thoughtfully.

The terrier cocked his ears at the sound of his name, then dashed away with a torrent of delirious yelps, looking back every now and again towards his master, as a gentle hint that he wanted a romp.

"All right, old boy, I'll give you a good swim in the pond. Come along—let's forget all about those tiresome invitations!"

But when they got to the pond, Jack himself was standing by the edge of the water anxiously watching a small ship that was becalmed half-way across to the other side. Dick pulled up a few yards away; but Jack heard his footsteps and turned round.

"The wind has dropped, and if it doesn't get up again soon she won't reach the other side before dark," he said dismally.

"No, but if she blows across in the night, she's sure to be picked up by someone coming over the common early in the morning," replied Dick, in an unfeeling tone. The thought of his stamp album was still rankling.

Jack didn't reply, but continued to gaze miserably at his treasured little ship, so far out of reach. Dick watched also for a minute or two then began to walk away, whistling indifferently; but there suddenly came into his mind all that mother had said on the way home from church the previous day. "As we forgive—" He turned quickly and went towards his chum. "I say, Jack, I'll send Whiskers in to retrieve your boat, if you like," he cried, impulsively.

"Do you really mean it, Dick?" asked Jack, eagerly..

Dick nodded, then called to the terrier.

(Concluded on page 18)



International Band—M. G. S. Klang

OUR SCHOOLS

D.D.C.



PENANG A.C.S.

December 4th and 5th are the days set aside for the School Christmas Play which will be under the direction of Rev. W. A. Schurr. The Pageant this year will be "The Pageant of the Kings." All those who saw or participated in "The Coming of the Light" last year are eagerly awaiting this year's Christmas presentation.

The A. C. S. Sunday School will present their Christmas programme on Sunday, December 8th. A programme in which all the classes will participate is being arranged by Miss DuMez.

Jeyaraj Paranjothy of our school, now at the Medical College, Singapore, is one of the two successful candidates at the London Matriculation Examination held in Penang last June. We congratulate him on his success and wish him a successful career at the Medical College. He is the eldest son of Mr. G. R. Paranjothy on our staff.

Four boys sat for the Hong Kong Matriculation Examination held in the middle of November.

With a view to help bright boys to come up to the Cambridge Classes as "under age" boys on regular scheme of double promotion for such will be tried from the beginning of next year.

For the first time in the history of the school, for that matter, in the history of any school in Malaya as far as we know, every boy seeking admission to school in 1930 has been medically examined and advised to take steps to remedy defective health whenever necessary. Mrs. (Dr.) Brodie, a fully quali-

fied physician has freely given her time to the most important step in the matter of "school health."

During the year the services of two Departments have fairly well-equipped and make a report on the condition of the tenth of every boy in the school. The report has led the boys with defective teeth to have them attended to.

The Primary and Middle School Departments have fairly well-equipped clinics in charge of a trained nurse.

The Students' Campaign to collect money for the repair of the Suffolk House on the new premises bought for the Higher School has realised about \$3,500 out of \$10,000 that was expected to be raised. The campaign is not quite over yet.

A. C. S. SINGAPORE

Teachers' Association: About 50 members of the Johore Teachers' Association were the guests of the A. C. S. Teachers on November. They arrived by 3 p.m. at 8 Mt. Sophia. Among others Rev. W. E. Horley M.B.E. was present. The meeting began with Mr. T. W. Hinch in the chair. After a few words of welcome to our guests, the chairman called upon Mr. Lee Choon Ngee (Singapore) to start the discussion on "The present Cambridge Examinations should be replaced by Examinations set and marked locally." Mr. Lee made a vigorous attack on the present system of examinations, and Mr. Chan Siew Jiang (Singapore) very ably defended the present system. Mr. C. R. Krishnan (Batu Pahat) spoke next supporting Mr.

First King Scouts of A.C.S. Penang
Sitting, Left to Right: Patrol Leader Yeap Sun Hoe, Troop Leader Ang Koan Kah, and Orderly Patrol Leader Lim Mah Chan.

Standing Left to Right: Patrol Leaders Neoh Cheng Teik and Kok Ah Thim.

Qualifications:—To be a King Scout, a scout must have obtained the First Class Badge and four of the following of which the Pathfinder or Coastwatchman must be one:—Ambulance, Coastwatchman, Cyclist, Fireman, Horseman, Interpreter, Marksman, Pathfinder, Public Health Man Rescuer, and Signaller.

Lee and Inche Hashim (Muar) supported Mr. Chan. Among others who spoke was Mr. Cheeseman (Superintendent of Education, Johore), who tried to clear certain misunderstandings which he noticed in the discussion. To mention only one thing, Mr. Cheeseman said that Cambridge Examiners graded the papers of Malayan Students not on the same basis as that of English Students. After the meeting, the whole party including about 78 of our own teachers moved to No. 4 Mt. Sophia, where tea was served. It was followed by Tennis, Badminton and other games. At about 6, the party dispersed.

Football Match: The football team of Victoria Institution, K. L., played a match with our team on the Padang of the Victoria Bridge School. The play ended by the visiting and the home teams scoring a goal each.

Football Field: Boys are asking when they are going to have a field of their own as every other big school in town has. They are hoping that Rev. W. E. Horley will help our Principal to solve the problem. The sooner it is done, the better for everyone concerned.

Badminton Tournament: The finals of the tournament was played on November 8, at 10.15 a.m. After an exciting and interesting game, Choo Cheng Kiat and Timothy Chen of Senior A. defeated Tan Choon Lee and Govindasamy of Senior B., the score being 21-14 and 21-17.

Teachers' meeting: The next and the last meeting of the year will be held



Malay Girls in a Play—M. G. S. Klang

on the 25th instant, when Mr. S. M. Thevathasen, M.A. will speak on "The Educational value of doubt."

Chapel Service: The speaker in our Chapel Service of the 15th instant was Rev. Clemens, an ex-chaplain of the U.S.A. Navy. He spoke on 'Adaptation in Nature.' It was very interesting and instructive and many of the boys are likely to remember him and his talk all through life.

M. G. S. KLANG

The Methodist Girls' School at Klang gave a very successful variety programme on the 2nd November. It was given in aid of the school building fund and they made \$500 clear which will pay the interest and part of the principal for 1930. About 200 guests were served at tea and over 400 attended the programme. The most interesting exhibit was the sewing booth. The girls had donated \$150 worth of work which was all sold. Mrs. Eklund, the first principal of the school donated a quilt which was sold for \$55. The most interesting number on the programme was a little play entitled "Six who pass while the lentils boil."

M. B. S. KUALA LUMPUR

The Methodist Boys School had a successful concert three days consecutively from the 8th to the 11th of October 1929. It was a success both in artistic acting and financially. The gross profits totalled over \$600, the net profits being turned over to the school library fund which realized about \$400 odd. The main item being two scenes from Shakespeare's, Julius Caesar which is the textbook for the year. Anthony's oration was well delivered and the dispute between Brutus and Cassius was very realistic. The school orchestra played some lively selections and added to the success of the show. The committee is to be congratulated.

The school is now more and more modernized. It possesses a cinema-

machine which is rendering great service in the instruction and general knowledge of the students. The magazine (school) is now beginning a new leaf. It is known as the "The Recorder" and is shortly to be published.

SHAKESPEAREAN PLAY IN IPOH

Anglo-Chinese School Stages "Julius Caesar."

For three successive nights, on the 24th, 25th and 26th, of October, the Junior Boys of the Anglo Chinese School, Ipoh, staged the Shakespearean Play "Julius Caesar." There were packed houses and enthusiastic audiences on all three nights of the performance; on the second night Mr. A. Keir, the Inspector of Schools, Perak, the headmasters and boys of the other schools and about twenty representatives from the Teacher Girls' School, Taiping, were present.

The play was conducted on an ambitious scale, the elaborate scenery and lighting effects, and the able and realistic acting of the boys being specially commendable. Everything showed a painstaking care for detail and a fine interpretation of the spirit of the play that reflected great credit on the organisers, the actors and their trainers.

During the interval, Mr. Proebstel, thanked the Inspector of Schools for the interest he had displayed in coming there. He expressed his indebtedness to the many friends and patrons of the Institution for generously helping to effect several improvements in the School Hall, thus



The Girls Guides—M. G. S. Klang

enabling the play to be staged under immensely better conditions. The School Hall had been recently equipped with electric fans very kindly provided by Dr. Chong Tak Nam, whilst the generosity of Dr. K. T. Khong, another distinguished Old Boy and friend of the School, had enabled the seats in the hall to be raised for the convenience of the audience behind. They also have been able to effect many other greatly needed improvements due to the generous interest displayed by Mr. Hah Van Chiew, Mr. Lim Seng Chow, M. Leong Tian Nyeen, and V. R. Ramasamy Chettiar. He thanked the audience for their appreciation of the efforts of the boys, and on behalf of himself and the School he complimented Miss Merton for her devoted work in training the boys.

The play was acted with discernment and spirit from beginning to end. The actors without exception spoke with a clear enunciation that contributed greatly to the success of the play. The costumes were artistically and effectively conceived, and were most suitable.

(Adapted from *The Times of Malaya*.)



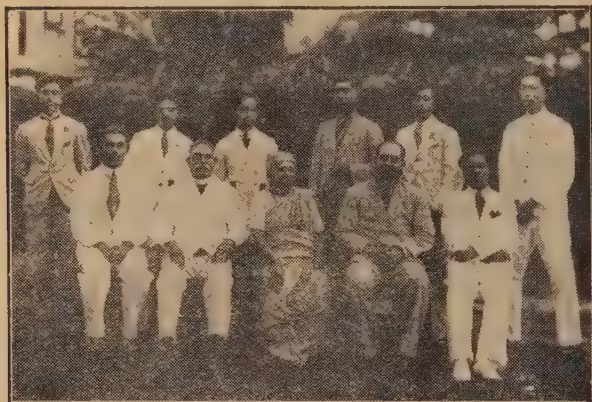
M. B. S. Medan—Football Team



THE EPWORTH LEAGUE

Section devoted to the Interests of the Young People of Malaya

C. H. C.



Telok Anson Cabinet Officers with Mr. Daniel Sundram

NOTES AND COMMENTS

The Year's Work.—Many of the Epworth League chapters will view with undoubted satisfaction the year's work they have accomplished in furtherance of the aims and objects for which this young people's organisation exists. A record for having done something worth-while, something that leads to the intellectual and cultural refinement of the members, is a record which every Epworth League will be proud of. There can be only one way by which such a record could be attained, and that is by the energy and enthusiasm of the office-bearers working in close co-operation with one another, and with the members of their chapters, whose interests they are elected to serve. For those efficient office-bearers, who work in harmony and for the greatest good, we feel great admiration, and we realise, too, that they are probably the mainstay of all the chapters, whose existence depends upon the time and attention they put into the task. A recapitulation of the year's activities does not always necessarily bring a feeling of satisfaction to all the leaguers. It sometimes brings forcibly to mind that the Epworth League may not have justified its existence simply because interest has been lacking, and no proper and comprehensive programme has been planned. "There are two great impulses governing man," says a penetrating literary critic, "and probably not man only, but the entire world of conscious life: the impulse of acceptance—the impulse to take unchallenged and for granted all the phenomena of the outer world as they are—and the impulse to confront these phenomena with eyes of enquiry and wonder." Because man is not content with the things as they are Science has attained to its present state of utility. Apathy and indifference would mean little progress in the Epworth League work. There have been times in the history of many chapters when the impulse of acceptance has been immensely the stronger, and such periods would seem to coincide with the decreasing interest in their hastily planned activities. Acceptance of conditions without any earnest effort to improve them invariably brings stagnation. At the close of another year, it is natural that active chapters should be thinking of next year's programme, and our sincere hope is

that in their deliberations they will seriously endeavour to plan a better and more comprehensive programme compatible with the aims of the Epworth League.

ROUND THE EPWORTH LEAGUES

Telok Anson Starts Work Again.—After a short spell of inactivity, during which time distinct loss was felt by the young people interested in spiritual and intellectual activities, the Epworth League at Telok Anson has been reorganised with a splendid personnel. The office-bearers are:—President: Mr. S. K. Nalliah; 1st Vice-President: Mr. S. M. Chelliah; 2nd Vice-President: Mr. V. M. Joseph; 3rd Vice-President: Mr. Fred Phillips; 4th Vice-President: Mr. Tan Ah Bee; Secretary: Mr. Paul Rai Thamboo; Treasurer: Mr. V. S. Nathan. They were installed into office at the Sunday Service on 3rd November, 1929, by Mr. Daniel Sundram, who has been visiting the leagues up-country and conducting meetings. We wish the league success in its "spiritual endeavours."

Church Membership Class at Klang.—As a result of the 'Win-My-Chum' meetings held from October 13-20, 1929, under the auspices of the Klang Union Epworth League, more than twelve leaguers have enrolled themselves in the special church membership class which is being conducted by Mrs. R. B. Zumstein, wife of the Principal of the Anglo-Chinese School. Mr. Zumstein, who incidentally, lends strong encouragement to the young people's work by his interest and hearty willingness to co-operate. During the Win-My-Chum meetings, which were in charge of the Rev. Abel Eklund, B.D., of Singapore, the church was packed to hear him. The Rev. Abel Eklund also addressed several group meetings at the Anglo-Chinese School, and the Methodist Girls' School. Prior to his return to Singapore, the Epworth League entertained him to tea at the Methodist Girls' School, where there were present a large number of church members and old boys of the Anglo-Chinese School, of which he was a former principal. Mr. G. S. Arumugam, Malaya Conference 1st Vice-President, referring to the successful Win-My-Chum meetings conducted by the leagues in the State of Selangor, writes:—"I would advise the leagues that have not included Win-My-Chum meetings in their year's programme to plan a week of special meetings in December. This is one very fine method of strengthening the spiritual standards of the Epworth League."

Straits Chinese Present Temperance Play.—On the occasion of the presentation of a temperance play by the members of the Straits Chinese Epworth League, Singapore, November 9, 1929, the Y.M.C.A. Hall was packed to its fullest capacity. The Epworth League Orchestra was in attendance and rendered several selections. Recitations on "The Evils of Alcoholic Drinks" and "Temperance in Pleasure" were given respectively by Messrs. Ee Soo Howe and Bertie Tan, while Miss Kong Shook Yen gave a short talk on "Keeping Our Bodies in Temperance," and ably presented the facts against the evils of excess and insensate indulgences. The interest of the evening was centered in the temperance play, "Consequence or Coincidence," a short sketch written by Mr. Yap Pheng Gek, a senior teacher in the Cairnhill School. The scene opened in the drawing room of a country villa on the Cliffs of Fraser Hills with Sir Henry Thornton, K.C. justifying the use of alcoholic drinks to his guest, the Rev. W. G. Hockings. During the absence of Sir Henry and his guest, the maid offered the whisky left untasted by her master to Nurse Mary



A Recreation Period at the Fairfield Girls' School, Singapore

and the Chauffeur. While under the influence of the drink, the nurse poisoned the only daughter of Sir Henry by administering her a dose of iodine instead of black draught. Meanwhile, the chauffeur also under the influence of drink, drove the car over the cliffs while fetching Lady Thornton home, and met with instantaneous death, while her ladyship sustained severe injuries. Sir Henry, greatly shocked at the tragic accidents, fell into a swoon, uttering, "William, is this all coincidence or consequence?" The cast included Mr. Herbert G. L. Low (Sir Henry Thornton,) Mr. Lim Tay Boh (Rev. W. G. Hockings) Miss Lim Ah Eng (Eileen, Sir Henry's daughter,) Miss Wong Soo Meng (Nurse Mary,) Miss Lois Lim (Maid Jennie,) Mr. Phillip Khoo (Doctor,) Mr. Joseph T. E. Lim (Chauffeur,) Mr. J. Lim Hock Keng (Police Inspector.) One must mention the distinctive acting of Mr. Low as Sir Henry, and within the small scope that he had he was able to reveal considerable histrionic ability. The strong moral of the play was obvious, but one was left to wonder how a nurse, professionally trained and enjoined to the strict etiquette of her profession, could be persuaded to accept a "stengah" when she was in attendance, especially when the nurse happened to be intelligent-looking, and far from being of the vicious or irresponsible type.

Loyalty Week at the Federal City.—Loyalty week observed by the Kuala Lumpur Union Epworth League took the form of an interesting and inspiring series of Win-My-Chum meetings. The series opened with a bright and lively "Get-Acquainted" social on the lawn at the Wesley Manse, which was followed by an entertaining "Run and Spell" game under the direction of Mr. L. V. Kofod. Later in the evening ninety-five young people gathered in the church to sing and to hear the Rev. Abel Eklund speak. The theme "Loyalty" was the keynote of the talks for the week, October 21-27, 1929:—"Loyalty to Self" by the Rev. A. Eklund on Monday, "Loyalty to the Past" by Mr. F. B. Thurston on Tuesday, "Loyalty to the Present" by Mr. L. V. Kofod on Thursday, "Loyalty to Christ" by the Rev. S. S. Pakianathan on Friday, "Loyalty to Perseverance" by the Rev. T. W. Bowmar on Sunday.

Every meeting was made special by some unusual feature. Monday was the "Get Acquainted" social evening, Tuesday the "Instrumental Night" when the Methodist Boys' School Orchestra, the Epworth League Orchestra and Miss Bignell of the Y. W. C. A. were present to furnish music. On

Thursday, "Negro Spirituals" were sung by ladies from the Methodist Girls' School, and on Friday, the decision day, a special "Candle-Lighting" service was held. A Mission Ladies' Quartet and a Chinese Male Quartet were organised for the occasion. The Abraham Quartet and a solo by Mrs. Cooray were the special features for Sunday. The meetings were advertised by posters and circulars, and were well attended. The "Candle-Lighting" service was impressive because forty-five young people re-consecrated themselves to Christ by the symbolic lighting of their candles from the large white candle on the altar. Four young men consecrated themselves for the first time at that meeting, and there was a sense of spiritual uplift in the whole Epworth League group.

On Deepavali holiday, the Kuala Lumpur Union Epworth League played the Klang Union Epworth League at Kuala Lumpur in a series of games which the former won by 13 events to 3, and won the Cups presented by Mr. C. J. H. Lowe of Klang for competition between the two leagues. The visitors numbered 35, and they were entertained to tiffin. In the evening after a group photo and tea, the members of the two leagues assembled in the school Hall.

Mr. D. G. Jayasekera presided, and thanked the visitors having contributed to the success of the occasion. Messrs. L. V. Kofod, G. S. Arumugam, and T. W. Bowmar also spoke briefly. Miss Lydia Urech gave away the Cup which was received by Miss Wong Lan Hoy on behalf of the winning league amidst loud applause.

IF OUR LEAGUE MEANS BUSINESS

IF our league means business it will demand more intelligence in its leaders, as well as more devotion.

If our league means business it will get better acquainted with itself by finding out what it is doing all over its wide field.

If our league means business it will insist that its cabinet officers are in possession of the proper tools.

If our league means business it will get hold of new ideas and new plans that others have worked out and made profitable.

If our league means business it will listen to Epworth League leaders with more experience and follow their guidance in the league's great united enterprises.

If our league means business it will want to keep step with

all the other divisions of the Methodist army of Jesus Christ.

If our league means business it will keep its eye on the Junior League not only in the home church but everywhere.

If our league means business it will not be satisfied to be ignorant of the missionary appeal or of missionary facts.

If our league means business it will find out how to do more sincere and direct soul-winning work.

If our league means business it will open its mind to all the new important truth about social service.

If our league means business it will try ever new ways of winning friends and holding them through recreational activities.

If our league means business it will see that a comprehensive programme covering all the departments of the leaguers' activities is arranged satisfactorily well before-hand.

If our league means business it will—SUCCEED!

—Adapted from the *Efficient Epworthian*.

AS WE FORGIVE

(Continued from page 13)

Whiskers, at the moment, was engaged in the absorbing occupation of madly chasing his own tail, but at the word "Fetch!" he stopped in the middle of a whirl, and plunging into the pond, brought the ship safely to the bank.

"It's ever so good of you, Dick, to let him get it for me," said Jack, gratefully, as he stooped to rub Whiskers' rough little head.

Whiskers, realising that he was distinctly the hero of the occasion, took one more joyous turn after his own tail, then dashed away with an excited bark.

Dick looked after him and laughed; then, turning to his chum, said: "You'll come to my birthday party, won't you, Jack?"

"Rather!" replied Jack. And together they sprinted home after Whiskers, who was now nothing more than a white feathery streak in the distance.

Fitzgerald Memorial Church, Penang

Sunday night, October 27th was "Cambridge Night at Fitzgerald Memorial Church, Penang. An attractive poster announced the Special Service at the A.C.S. A general invitation was extended to all the students in the A.C.S. and A.C.G.S. by the Principals. Although a heavy rainstorm threatened just half an hour before the service started a large congregation turned out. Many of them were young people who had not been to church before. The Pastor preached a searching sermon on "What Christ Expect of Young People." Two of the students, who are also members of the church assisted in the service, one reading the Scripture Lesson and the other leading in the Responsive Reading. The Church Choir rendered a special number. At the request of the Staff of the A.C.S. the Church is making arrangements for a Baccalaureate Service on December 15th which is the day after examinations are over. Bishop E. F. Lee will preach the Baccalaureate Sermon.

Not for Sale

A gentleman was met one day by a friend who was driving out to the little village of Portslade, and joined him in the trap. As they went through the country lanes they came across a company of children, the eldest a girl in her teens, who sat on the bank by the side of the road weaving wild flowers into a wreath, the shape of a crown. The other children were gathering the flowers and putting them into her lap. Returning, they saw the work was just completed, and stopped to admire and to offer to buy. They asked the girl if she would sell it for half-a-crown, then for four shillings, then for six shillings. All the children, except one, cried, "Sell it." The silent one was a pale, sad-faced child who sat next to the weaver. The elder girl turned to the silent child, and asked, "Shall I sell it, dearie?" An emphatic "No" was the answer. Then the girl explained: "We are orphans, sir, and we have made this wreath for mother's grave over there in the Churchyard."

God Send Us Men

God send us men whose aim will be,
Not to defend some worn-out creed,
But to live out the laws of Christ
In every thought, and word and deed.
God send us men alert and quick
His lofty precepts to translate,
Until the laws of Christ become
The laws and habits of the state.
God send us men! God send us men!
Patient, courageous, strong and true,
With vision clear and mind equipped,
His will to learn, his work to do.
God send us men with hearts ablaze,
All truth to love, all wrong to hate;
These are the patriots nations need,
These are the bulwarks of the state.

—F. J. Gillman.

"O how may I ever express that secret word.
O how can I say, He is unlike this, He is like that?
If I should say, He is within me, the universe were shamed;
If I say, He is without me, it is false.
He maketh the inner and the outer world to be indivisibly one,
The conscious and the unconscious both are His footstools.
He is neither manifest nor hidden!
He is neither revealed nor unrevealed!
There are no words to tell what He is."

—(Kafir, translated by Tagore).

Duty

I slept, and dreamed that life was Beauty;
I woke, and found that life was Duty.
Was thy dream then a shadowy lie?
Toil on, poor heart, unceasingly;
And thou shalt find thy dream to be
A truth and noonday light to thee.

ELLEN STURGIS HOOPER.

Singapore District Conference

The Singapore District Conference will be held in Wesley Church on the 18th and 19th of December at 7 o'clock each evening.

CORRESPONDENCE

The Editor,

The Malaysia Message.

Sir,

At The Malaya Conference held January 1929 the following report was adopted. I should like to know what action has been taken since the publication of these minutes.

It is definitely stated that all preliminary work would be completed by the end of the year for the Bishop to take action. I am afraid nothing has been attempted in this sphere of activities.

Yours etc.,
A SON OF MALAYA.

Malaysia Conference Minutes Pages 58 and 59.

Home Missionary Society Report

Your Committee respectfully submits that a definite start be made in making the recommendations adopted at the last annual Conference operative by—

- (1) Annual Conference electing six members of the Executive Committee, one from each district.
- (2) Making provision for electing the other six members, to represent the district conferences, i.e. the lay group.
- (3) Asking the Bishop and the Cabinet to announce early in the year the field selected for the work of the Home Missionary Society.
- (4) Requesting the churches to make liberal contribution to the work of this society, as an additional item of benevolences.
- (5) Appointing the Chairman of this Society, whose duty this year shall be to create greater interest in this project in the whole field and to organize the method of securing individual donors of \$25 or more towards the budget.

It is hoped that all preliminary work will have been completely done by the end of the year so that the Bishop will make a definite appointment next year.

S. M. THEVATHASAN.

GRIN & BEAREM

Just His Luck

In the course of one of his lecture trips, Mark Twain arrived at a small English town. Before dinner he went to a barber shop to get shaved.

"You are a stranger?" asked the barber.

"Yes," Mark Twain replied. "This is the first time I've been here."

"You chose a good time to come," the barber continued. "Mark Twain is going to read and lecture tonight. You'll go, I suppose?"

"Oh, I guess so."

"Have you bought your ticket?"

"Not yet."

"But everything is sold out. You'll have to stand."

"How very annoying!" Mark Twain said, with a sigh. "I never saw such luck! I always have to stand when that fellow lectures."

Three of a Kind

A man and his wife were returning from Europe. The man was injured on the boat and a collection was taken to help him. When the captain counted the money he found he had \$500.03.

"There must be a Scotchman on this boat," said the captain.

"Yes, sir," replied a voice in the crowd. "There are three of us."

"What are you children doing? I thought you were playing together."

"We are playing at fathers and mothers."

"But you don't need to make all that noise."

"Yes, we do—she has just asked me for money for a new hat."

"This idle life is agreeing with you," said a man to his friend. "You're getting fat since you retired from business."

"Yes," said the ex-grocer. "And still I don't weigh as much as I used to."

Raggsy—"I always tells de lady of de house I was injured on de field."

Dusty Rhodes—"What field?"

Raggsy—"Well, if it's an old lady, I say de battlefield, an' if it's a young one I say de football field."

A man arrested for murder bribed a man on the jury with a hundred dollars to hang out for a verdict of manslaughter. The jury was out for a long time, but finally came in with the desired verdict. The man rushed up to his friend and said: "I'm much obliged to you. Did you have a hard time?" "Yes, a sweat of a time. All the rest wanted to acquit you."

MALAYA ANNUAL CONFERENCE

METHODIST EPISCOPAL CHURCH

Tentative Programme

To be held in Wesley Church, Singapore

DECEMBER 31, 1929 TO JAN. 7, 1930

Bishop Edwin F. Lee, D.D., Presiding

Tuesday, Dec. 31	8.30—1.00	Conference Course Examinations in Wesley Church Hall.
Tuesday night		Watch Night Services—Wesley Church 11.15. Tamil Church 10.30.
Wednesday, Jan. 1	8.30—1.00	Conference Examinations.
	9.30	Meeting of the Conference Relations Committee.
	4.30	Meeting of the Conference Religious Education Commission.
Thursday, Jan. 2	8.30	Holy Communion.
	9.30	Conference Roll Call.
	12.30	Common tiffin.
	4.30	Conference Reception at the Wesley Church grounds and Hall.
	8.00	Tamil Methodist Church—Tamil lyrical service conducted by Rev. R. M. Doraisamy and J. V. Ayaduray.
Friday, Jan. 3	8.30	Devotional Service. Bishop Lee.
	9.00	Conference session.
	11.45	Lecture by Rev. A. H. Prussner, Ph. D.—"The People of North Sumatra."
	12.30	Common tiffin.
	8.00	Meeting of the Women's Conference, Wesley Church Hall.
	8.00	Conference Sermon (Wesley Church) Rev. S. A. Phillips, preacher.
Saturday, Jan. 4	8.30	Devotional Service. Rev. P. L. Peach.
	9.00	Conference session.
	11.45	Lecture by Dr. Prussner—"Islam."
	12.30	Common tiffin.
Sunday, Jan. 5	10.00	Dedication of the Straits Chinese (Bickley Memorial) Church, 1 Kampong Kapor Road. All members of the Singapore churches invited to attend.
	4.30	Ordination service, Wesley Church.
	5.30	Service of Worship with sermon by Rev. W. E. Horley, M.B.E.
	8.00	Evangelistic service—Bickley Memorial Church.
Monday, Jan. 6	8.30	Devotional service. Rev. S. S. Pakianathan in charge, Rev Goh Hood Keng, speaker.
	9.00	Conference session.
	11.30	"The Methodist Preacher in Malaya and his Message." Discussion led by Rev. M. Dodsworth.
	12.30	Common tiffin.
	8.00	"The Christian Approach to the Indian." General discussion led by Rev. J. A. Supramaniam, Tamil Church, 1 Short Street.
		"The Christian Approach to the Chinese." General discussion led by Rev. C. E. Fang, Straits Chinese Church, 1 Kampong Kapor Road.
Tuesday, Jan. 7	8.30	Devotional service. Bishop Lee.
	12.30	Common tiffin.
	P.M.	Adjournment.

(All services unless otherwise noted will be held in Wesley Church.)

British and Foreign Bible Society

LATEST FIGURES

VOLUMES issued in 1928 .. 11,399,540. NEW VERSIONS of Scripture 10.
INCREASE on 1927 1,462,826. THESE bring the total up to 618.
COLPORTEURS employed. nearly 1000.

THE LONDON TIMES

says "No Government, no house of commerce, is able to keep in touch with the entire world quite the same way as the headquarters of this Society.

"The Society exists not to make money...but to push its goods, believing them to be eternal and ubiquitous necessities, however much men change their modes of life, climate, political allegiance and material equipment.

"Reports everywhere bear testimony that more and more non-Christians are studying the Bible. Among these are the Jews, of whom there are estimated to be some fifteen millions and a half throughout the world.

"Professionally, the colporteurs of the Society, to judge by the many statistics of individual sales, should rank high among the salesman of the world, especially when the poverty of most of their clients is borne in mind."
THE TIMES. London. September 20th, 1929.

Please send your gift to the Secretary,

Mr. E. Tipson, British and Foreign Bible Society,

17-2 Armenian Street, ... Singapore.